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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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## EDWARD B. RAMBO.

On Monday, August 16th, the news of the death of our beloved Brother and Comrade Edward B. Rambo was telegraphed to Headquarters in New York. One of the best loved members in the T. S., one of the hardest workers, the trusted friend and loyal supporter of our late Chief, William Q. Judge and of our leader, Katherine A. Tingley, the Society indeed feels his loss keenly. He was admitted as a member of the T. S. on March 3, 1889, and at once took an active interest in the Movement. His was a familar figure at the annual Conventions and he was one of the most active workers in bringing about the reorganization of the Society in 1895. He was one of the Executive Officers of the Pacific Coast Committee and has several times served on the Executive Committee of the T. S. in America.

His nature was so buoyant and sunny that we could not help loving him and wishing to be with him. The light of his eyes and his whole manner expressed hope and trust and one felt that to have him for a friend was to have a true friend indeed. He leaves three children, a son and two daughters and to them we all send our love and sympathy in their sorrow. This loss is very heavy; the changes which the hand of death brings are hard to bear, but the memory of his life will ever be a comfort and inspiration to them.

Brother Rambo was the first to gain admission for Theosophy into the prisons and one of the most interesting features of the last three

Conventions has been his account of the work done at San Quentin and Folsom prisons in California. He used to visit San Quentin prison regularly once a month and from 400 to 600 men would turn out to hear him. This was entirely a voluntary act on their part as they are free to attend or stay away. All the men loved and respected him and he has brought a gleam of light and hope into the lives of many of them.

Together with G. Hijo, Mr. Rambo arranged for the purchase of the site of the School R. L. M. A. at Point Loma. He was the first to greet the Crusaders on their arrival in San Francisco and spent day and night doing everything in his power to facilitate the work.

We cannot help but feel great sorrow at his departure but we know his heart will ever be in the Theosophical movement and that we shall work side by side with him in future incarnations as we have in this and in those that are past.

J. H. F.

## QUESTIONS AND ANSWERS.

### QUESTION 106.

*I understand that many Theosophists do not believe in prayer. Why is this? What does Theosophy offer in its place?*

*H. C.*—"Words! words!! words!!!" as Carlyle would say. How difficult it is for us to get back of words to the ideas they are meant to convey! This word "prayer" is capable of being defined somewhat as follows: (1) Asking for something; (2) Worshipping something; (3) Demanding something; (4) Being devoted to something; (5) Muttering something. In the New Testament we may read of a certain Pharisee who went up to the temple to pray, and when he got there he stood in a prominent place and muttered something about his not being as other men, and verily he got his reward. The man who searches for truth as for hidden treasure, and exercises common sense (and who will therefore pass for what the querent calls a Theosophist), does not waste energy in such muttering, nor regard its reward as worth the having. He strives to attain to a knowledge of wisdom, which the *Gita* says, among other things, is "a freedom from self-esteem, hypocrisy and injury to others."

But if prayer means this asking or demanding, devotion or worship, then the seeker after truth must admit that such actions can be performed and may be rightly done. The important matter is, not that this action be engaged in, but what is the purpose of this action. If foolish things be asked for we shall become fools in possessing them. If useless things be worshipped, we shall be deluded worshippers, as are worshippers of gods

of wood and stone. If useful things, we shall become wise in the knowledge of that we worship. An old law reads, "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." This is to be found in all the ancient Scriptures, because it is the statement of facts in nature. A man cannot ask for that which he does not believe to exist, nor seek for it, nor will he knock at the stone wall of a cavern which he expects will never open, however completely he may be imprisoned. A would-be Theosophist, or a seeker after truth, believes in these things, and practices this asking, this strong search, this persistent knocking—not for the love of asking or exercising himself therein (there are some prayermongers who profess to love prayer!) but that *he may know the truth*, and the truth shall make him free from the bondage of ignorance. Ignorance does bind with very close fetters—it keeps man with "his nose to the grindstone," when he ought to be contemplating the harmony and purpose of the stars. Real devotion and worship, and the power to ask and to demand the things that are our due, only can be practiced by the man who recognises the Divine within himself, and who looks for the Divine in all men and things around him. Looking to the Elder Brothers of humanity, pondering upon their great purpose in life, he strives to emulate them, and, losing thought of personal needs, ambitions and aims, he strives to identify himself with those more lowly and ignorant around him, so that he may help them somewhat out of the mire. In doing this he makes demands upon the hidden forces of nature and of his own being. He learns quickly, and soon nature recognizes him in his rightful place as a creator and benefactor, and she serves him, and on the crest of the wave he reaches the desired haven.

*J. W. G.*—It is not that some Theosophists do not believe in prayer, but that some question the necessity of prayers save for purity and strength. There is a Wisdom ordering the law of nature, that forces should receive intelligent guidance to their goal, that unto its own each should return in time. Call it the law of causation or the law of God, but on it depends the steady progress of man seeking to express his own divine nature. Christian Theosophy teaches "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened."

Man's prayer is a call to the laws of nature: a demand on the law is a command to the Higher Self. If we know what forces we set free through prayer, we may then pray with safety, for although we get what we pray for, we may not like all that comes with it. Forces sent out from us to gain an end gather much in the inbringing that we know little of, for a prayer stirs our magnetic field to attract in kind besides the gift we crave. So to the man whose little knowledge prompts

desire for change in his self-made conditions may come new trials, new difficulties, far harder to bear than the old ones. But purity of life will call down the angels to our side to fend the many dangers our ignorant prayers call up.

*M. A. O.*—If by prayer is understood asking for something from some one, Theosophy has nothing to offer in its stead, as the teaching of Karma demonstrates that every one receives what is due him, no more and no less. But if by prayer is meant a holy state, an elevation of the ideas and feelings of the man towards his highest ideal, then Theosophy says that this is true prayer, theosophical prayer, in fact. To this Theosophy can add nothing, except that its philosophy explains definitely the states of consciousness of man. It would take too much space here to go through the whole teaching which can be found in the theosophical literature (see *Key to Theosophy*, by H. P. Blavatsky), and it may only be said here that man is composed of two parts, the higher triad, which is the real divine man, and the lower quaternary, which is the personal man, and that prayer is the momentary joining of the two into the one divine state of consciousness.

### Question 107.

*What attitude should we hold in our own minds and in public in regard to the general mass of people? There seems to be so little spirituality and nobleness in the world to-day that it appears hopeless to bring about better conditions.*

*Pentacle.*—Nature and the world of men are far more responsive to one's thoughts than is generally understood, and in spite of apparent exceptions men give that which is demanded of them. We all can and do call the spirits or powers from the vasty deeps of the hearts of men and in the majority of cases just those "spirits" respond to our call according to our own inner attitude. If we seek to evoke the spirits of anger, lust and greed, if we look to find them everywhere expressed in the lives of our fellows, we shall surely find them. But if we evoke the powers of the soul, we shall, save in very rare exceptions, receive a response from the soul. I believe that we always get what we ask and look for. It may be quite true that on the surface there is very little spirituality shown in the lives of men, but that does not mean that it is not there. The whole trend of modern civilization is to accentuate the characteristics of the personal, selfish nature of man and to force the soul life into the background. But it is always a mistake to judge merely by appearances. Many a man who to the ordinary eye may appear a man of the world no different from his fellows, may yet have high ideals and spiritual aspirations though circumstances may force him to hide these. And, on the other hand, there are those who to the ordinary gaze would

appear spiritual, who are supposed to be concerned with spiritual things, but whose lives are rotten at the core. There are so few who can see clearly, who have spiritual discernment and power to read the heart, that many are deceived. But let us remember that the light which shines within our brother-men is in no wise different from the light which shines within your heart and mine, my brother. It may be that this man who seems to be living and working only for self-gratification has never had an appeal made to his higher nature, people have taken it for granted that he cared only for self, but it is in our power to "evoke the soul," to call forth the nobler qualities of the inner man.

It is not a hopeless task to bring about better conditions, everywhere men and women are looking for light and for a solution to the problems of life. All this is an evidence that the soul is not dead, and that there still exist spiritual longings in the heart of humanity. The cycles of the ages are drawing near when these shall find fuller expression and they that work now to help lift up and awake humanity are working with the cycles and their efforts will not fail.

"There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there . . . . All those beings among whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know it is certainly within yourself. Look for it there and once having heard it, you will more readily recognize it around you." (*Light on the Path.*)

QUESTION 102.—(*Continued.*)

*Is it possible to control one's acts and thoughts in the dream state? How may this be done? Can we progress while in this state?*

*M. H. B.*—It seems to me we can certainly "control our thoughts and acts in the dream state," not all at once, but in time, if we study the relation between the waking and sleeping states, for both states are states of *our* consciousness, though we often act as though only the waking state belonged to us.

When we "sleep" it is the physical organism that is at rest; all save those centres by which the union of the "astral body" and the physical body is maintained. These do not sleep; for, should they, this union of the astral and physical would be severed and death ensue. The brain centres, however, that are responsive to our ordinary conscious waking states, do sleep and during such time, the astral correspondents of such centres, are either awake or asleep according to the nature of the person.

Thus a person given to certain tendencies of thought during the day has not only the physical brain centres that correspond to such thinking

in a developed state, but also the astral centres, for it is in the astral body that are to be found the *real* centres of sensation of the personal man. People think it is only the physical body they have to control. It is not. It is "the army of the thought sensations," operating in the astral body and when these are controlled it will be possible to completely control the physical body, but not before. When the physical body is exhausted and laid to sleep it is still the personality in the majority of cases that is active in dream state on the planes above the physical and the nature of one's personality is revealed, to a thinking person, by the character of his dreams. When the dreams are of a character too high and noble for the astral brain to impress upon its physical representative in the wakened man, we say we did not dream. When they are of a less exalted character they can only express themselves in a measure, for the brain mind can only express ideas in the language of the personality, just as that personality can only talk its thoughts to another, in its native tongue, *or one that has been acquired by study and effort.*

Ordinary dreams are produced by the consciousness, returning from higher planes, striving to impress on the physical brain mind its high experiences during the so-called sleeping state, but as the brain mind is not used to finding language for such ideas, it uses the best it can, sometimes resorting to a sort of astral "pigeon-English" and too often making a sorry jumble of the whole thing. It is only at the moment or two when the dream consciousness and the ordinary waking consciousness overlap each other, as we "get awake," that a "dream" really occurs.

How can we regulate our dreams? By controlling and purifying the waking mind,—by acquiring through pure and unselfish thinking, the capacity to think in language fitted to express the higher dream consciousness.

Then having overcome evil tendencies the corresponding centres in the astral body will be weakened and by acquiring good tendencies the corresponding centres will be strengthened, and as a result "good dreams" ensue.

I *think* we can progress in our "dream state" but *only* if we have progressed in our waking state and the way to progress in both is to do more thoughtful thinking. To strive to think only such thoughts as will bring the mind into harmony with the Higher Self, then at each sleeping time, the comparatively dull and unresponsive physical brain being laid aside, the mind will come into closer conscious union with its source and gaining strength from such contact, will, on returning, impress the knowledge and power thus gained upon the every-day brain mind and we shall arise in the morning our mind aglow from its influence.

# SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

## INDEPENDENCE.

Meaning of the word; not leaning on another. Current ideas. Is independence really possible? If so, to what extent? Can any one stand absolutely alone and isolated from his fellows? Proofs taken from actual life; if one finger suffers, the whole hand is affected; if one nation is overtaken by any great calamity, the whole world suffers, no permanent progress can be made by one class, nation, or individual which is at the expense of another. Interaction between all. "Yet stand alone and isolated." Independence of thought must be achieved. Struggle for independence in religion, philosophy, science, politics. How can it be attained, its benefits, safeguards and dangers?

REFERENCES.

*Declaration of Independence. Light on the Path. Conflict between Science and Religion* (Draper).

## DEATH.

General views, theological and scientific. Their influence on human life and development. What really constitutes death. Is death inevitable, is it to be regarded as an affliction or a blessing?—a cessation of life or an entrance to a higher plane of existence. Should there be death? What part of the nature is subject to death? Nature and character of the changes it produces. Physical, moral, and spiritual death.

REFERENCES.

*Key to Theosophy. Ocean of Theosophy.*

## SEPTENARY MAN.

Man's complex nature, St. Paul's division, Body, Soul and Spirit. General theological view of body and soul, materialistic view. None of these adequate to a complete understanding of man's nature. Proof that the real man is not his body, nor his desires, nor even his mind, but that all these are his instruments which he uses to express himself and manifest through. Arguments drawn from spiritualism clairvoyance, etc., of the existence of a more subtle body than the physical. This gives 5 component parts of man's nature. Then we have the inner man, the soul or unit, the spark in the flame, and lastly the flame, the universal spirit. In this discussion use simple illustrations and try to avoid the use of any sanskrit terms. Make the whole thing as simple as possible.

REFERENCES.

*Septenary Man* (Anderson). *Key to Theosophy. Ocean of Theosophy.*

## THE INFLUENCE OF THEOSOPHY ON MODERN THOUGHT.

The treatment of this subject will depend largely upon individual reading and experience, but we may instance the increasing religious tolerance in the world, the World's Parliament of Religions, the increasing number of newspaper articles on Theosophy, the advance which science is making in investigating the finer forces of nature. Everywhere men's minds are broadening and breaking free from old dogmas.

# THEOSOPHICAL NEWS AND WORK.

## THE INTERNATIONAL BROTHERHOOD LEAGUE.

### LOTUS HOME.

To describe the life at LOTUS HOME and the many interesting happenings since its opening, July 5th, would require a large volume and it would be impossible to do justice to the subject in a short monthly account such as this. Those who desire more frequent and fuller accounts should subscribe to the *Theosophical News*, 24 Mount Vernon St., Boston, Mass., published weekly, which has made a special feature of news from the HOME and has also given some excellent illustrations.

It has been most interesting to watch the progress of the work and development of the children. And I think the Home has proved to be a training school for all the grown-ups who have stayed there. In fact unless all had worked together, as one family, it would have been impossible to have carried on the work. Most of the financial aid has come from outside the T. S. A., and many are becoming interested in the work of the International Brotherhood League. Dr. Knopf, of the Bellevue Hospital, wished to give a surprise to the children and made arrangements for all of them to meet him at a shoe store and get new shoes, but on finding that they were already supplied with shoes he gave his check for $50.00 towards the general expenses. The other day, in the business part of the city, one of the patrons headed a subscription list with $10.00 and in a very short time $100.00 was collected from business men. The preliminary work at the Home was naturally very heavy, much had to be done to get the house into running order, but some of our friends, especially Mr. and Mrs. Stern and Col. Harney, took such an interest in the work and rendered such valuable assistance that the initial difficulties were quickly surmounted.

I will attempt here to give a short description of the usual happenings of a day. Of course it would be impossible to carry on work of this kind without discipline. Mrs. E. C. Mayer, the superintendent of the children's work, is well supported by Miss A. M. Stabler and Miss Margaret Lloyd, and also receives most valuable assistance from the Rev. W. Williams who has been gazetted to the position of "General," and from W. H. Peaslee, with the title of "Sergeant."

6 A.M. Sergeant Peaslee raises the trap-door of the attic—of which we will speak later—and tells the children to get up; the children are on the next floor below, and usually they are already awake and frisky, and he has often to caution them against making so much noise with the words "Children, make less noise." The attic commands a good view of the stairway, so he can see that the children go down quietly.

6.30 A.M. Breakfast has been made ready by the invaluable Mrs. Scully, the bell is rung which is also a signal to the other grown-ups to awake. The children fall into line and then march into the dining room singing: "Do you know the muffin-man, the muffin man, the muffin man.—Do you know the muffin man that lives in Drury Lane?" or some other little song. But the "muffin man" has become one of the Lotus Home mantrams and those of our readers who do not know it we would seriously advise to learn it at the earliest opportunity. It is a great harmonizer and has the effect of bringing everyone into line who sings it or in many cases even hears it. It is a pity its efficacy in this direction was not known in the early days of the Society or many a crisis might have been averted, but *verbum sap.*

After breakfast the lamp brigade clean the lamps, the broom brigade sweep the piazza, the bed-making brigade make the beds, the bucket brigade pump water from the well, the others go out to play.

7 A.M. Bell rings for Grown-ups' breakfast. Besides those mentioned above who with Mr. H. Crooke form the Lotus Home staff proper, there are usually some visitors staying at the Home. Two of the older children wait upon the table. In fact the aim is not simply to give the children enjoyment but also to teach them something useful.

8.30 A.M. The bell rings for "Assembly." The Sergeant acting under the General's orders causes the Company to fall into line. He then puts them through some simple drill and then marches them to the beating of the drum to the flag-staff, on the top of which is a lighted lantern, hung there the evening before. The light is taken down and the "Stars and Stripes" hoisted in its place. This is done in silence and is a very impressive little ceremony. The children form a circle about the flag-pole and the two smallest children, "Pete" and "Lily," take it in turns to hoist the flag or lantern. The

daily hoisting of these symbols of freedom and light is not without its significance, and the sending out of loving thoughts to all the children of the world, which the children of the Home are taught to do is setting into motion currents of force that shall become one of the great factors in the liberation of Humanity. The children then march into the school-room, a march being played on the piano by Mrs. Mayer. They form a circle around the large table and the music changes to the "Circle Song" which the children sing as they march around the table holding hands. The favorite song of the little ones is "Happy Little Sunbeams."

"Happy little sunbeams darting through the blue,
Even little sunbeams have a work to do.
Shining out our brightest, we with radiance clad,
Help to make the rainbow, make the great world glad.
Happy little sunbeams darting through the blue,
Even little sunbeams have a work to do."

Another favorite song begins as follows:

Tiny buds are we,
You can scarcely see
Our wee faces turning towards the sky;
But our hearts are strong,
And the days are long,
And we'll grow to blossoms bye and bye.

After more singing the General gives the children a little talk or a short story, something instructive as well as interesting; then another song, after which the children shut their eyes and keep absolutely still for about two minutes thinking about the little children all over the world and about the great White Bird who carries their loving wishes to all the little children and to Mrs. Tingley and everybody who loves children.

The little ones then have an hour's school, and during this time visits have been made to all the different people who live in the different countries in the world. The older children, in the meantime, attend to their various duties or play as the case may be. When the little ones' school hour is over the bigger children come into school. There is a sewing class and a singing class; some of the children have very sweet and beautiful voices and it is a great treat to listen to them.

12 noon is the dinner hour and the bell rings for the children to wash their hands and faces and fall into line. Before each meal, after the children have taken their places, still standing, there is a moment's silence, so that everything may be done in perfect order. The afternoon is spent in various ways; sometimes the children are taken for a walk or down to the river, where they take off shoes and stockings and go wading.

5 P. M. is supper time.

6 P. M. the bell rings for evening "Assembly" in the school room. Preliminary to this the children "fall in" and the "General," with the aid of "Sergeant" Peaslee, puts them through drill again, the "Stars and Stripes" are taken down and the lantern hoisted in their place, and the children then march into the school room. Here they again sing the Circle song and others, and then Miss Stabler talks to them. Each of the children has chosen a flower and has a flower name, and Miss Stabler has been telling the children all about the flowers, taking one each evening. Besides being flowers, each of the children has a note, and all together make a beautiful song; they don't sing it aloud, but just sing it inside in their hearts, especially at night when they are fast asleep, and this song helps everybody in the world; it helps those who are tired and makes little children happy and brings sweet dreams. All those, grown-ups as well, who come to LOTUS HOME have to take part in this song, and each new one adds one more note

After the story the children sing again and then have their "silent moments," after which they sing a good-night song:

"When the children go to sleep,
Little stars their kind watch keep."

Then bedtime. I cannot describe what a beautiful and peaceful little gathering the evening "Assembly" is, or the sacred peace that seems to fill the hearts of all during the "silent moments." Everyone who has had the good fortune to be present at the "Assembly" says the same. What a power is locked up in the hearts of the little ones! And it all can be liberated and set free for the service of humanity. To do this is true education, and only by doing this will the great problems of the world be solved.

Do not imagine from the above that the children are full blown little angels. They have their bad days and their good days, and their periods of naughtiness as well as of good behavior. But I do not think there has once been trouble at the "Assembly." The best side of the children always seems to come out then.

When the Home was opened it soon became a problem, where to find sleeping room for all the grown-ups. The General had his room and Mr. Crooke had his, and all the ladies were provided for. But no one had explored the attic; in fact, it was not suspected that there was more than just room enough to turn around in under the rafters. The only step ladder in the house was about four feet short of reaching to the trap door, but that was no obstacle, and great was the delight at discovering a large room in which eight or ten cots could be placed if necessary. That solved the problem of the men's sleeping quarters. The attic was cleaned, the four circular windows, one on each side of the room, were taken out, and in their place was put mosquito netting, thus making the coolest sleeping room in the house, and if any visitor goes and wishes to stay over night he can be provided with a cot in the attic. My own opinion is that those who can, but don't go there to spend a Sunday afternoon, which is visitors' day, are missing one of the great opportunities of their lives.

Every Sunday afternoon a meeting is held on the grounds under the auspices of the International Brotherhood League. The parents of the children come on that day and many of their friends and also many of the members of the T. S. A., so that there is usually quite a good audience. The speeches are all along the line of Brotherhood and much good work has been done in this way. At one of these meetings the children arranged a little surprise for Mr. and Mrs. Neresheimer, and prepared a little address for Mr. Neresheimer, and gave a bouquet of flowers to Mrs. Neresheimer. Afterwards during "Assembly," Mr. Neresheimer sang two songs for the children, "The beautiful Kingdom called Home" and "Where did you come from, Baby dear," which pleased the children immensely. Mr. Neresheimer, who has taken great interest in the work from the start, says he is amazed at the great success that has attended it, and that he would not have thought it possible that so much should have been done in so short a time. A. H. Spencer and H. T. Patterson were also present that afternoon and spoke at the meeting.

SPECTATOR.

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FONTANELLE T. S., Iowa. A grand theosophical meeting was held by the Branch in the woods in one of the country districts on July 25th. There were between three and four hundred people present; in fact, the woods were full of them. We secured the attendance of the village band, which gave some good music. We also had some singing, and each of our members took some part in the proceedings, either giving a short talk or helping in some other way. Dr. McDermid gave a very interesting talk on "Brotherhood," which pleased the audience immensely. I would not have dreamed it possible three months ago that our members could have faced a large audience as they did yesterday. How little we know after all! Now we are invited to hold another meeting in the woods. The people are ripe for Theosophy all through the country and we will not fail them. We all feel so happy in the work.

JAMESTOWN T. S., N. Y., has had lectures and discussions during the past month on "Theosophy in Literature;" "The Judgment Day Here and Now;" "The Spiritual Man;" "Brotherhood."

TRI-MOUNT T. S., Boston, Mass., is very much alive and doing good work. The credit is largely due to the President of the Branch, who, at the opening formed a class for the study of the *Ocean of Theosophy*. This class was for non-members and ten attended. Of these, four have joined the Branch and we expect others to join after the vacation.

LYNN T. S., Mass., held two meetings in July and has now adjourned until September. Lectures have been given on "The Discovery of the Path" and "What is Practical Theosophy," by Nathan A. Bean. During the vacation the members will meet at one another's houses, so that the thread of work will not be entirely broken.

ROCHESTER T. S., N. Y. A library of nearly 100 books has been donated recently to the Branch. The meetings are well attended and an increasing interest is being manifested in the work, both by members and visitors.

CLINTON T. S., Iowa. We regret to announce the death of Bro. J. L. Charles Rehwoldt, who passed away on July 22d. He was one of our oldest members and the Branch will greatly miss him.

Sunday lectures in SAN FRANCISCO during June were as follows: 6th, "The Effacement of the Self," Dr. J. A. Anderson; 13th, "The Temple of the Living God," Edw. G. Merwin; 20th, "A Study in Dreams," Dr. George Daywalt; 27th, "Theosophy and Vicarious Atonement," Dr. J. A. Anderson.

On June 15 Mrs. S. A. Harris, president of AURORA T.S , in Oakland, Cal , concluded a month's trip to San José, Santa Cruz and adjacent points, and addressed many large and interested audiences.

Mrs. Mercie M. Thirds, late secretary P. C. T. C., is enjoying a visit at Santa Cruz.

The sphere of usefulness of the boxes for theosophical literature designed for use on steamers has been extended, and about a dozen of them are being put up in the large rooming-houses of the city, more of them also being placed on steamers.

A number of members are arranging to hold theosophical conversaziones weekly in their homes.

The following letter has been sent out to each of the Pacific Coast Branches :

DEAR COMRADE :—It is always of interest to know how other Branches are progressing, and it is thought that if a news letter be prepared for circulation among the Coast Branches it will prove a welcome addition to the news of the day. It is requested that each Branch secretary shall send in a brief report the first of each month, covering the work of the Branch during the preceding month. This should include titles of lectures or papers and names of speakers, subjects of Branch study and any other matters of interest. These reports will be consolidated by Secretary P. C. T. C. and the news sent to all Coast Branches.

Spokane T. S., has elected Miss Lockhart president and is reorganizing its work.

A. B. Clark writes from Los Angeles that Theosophists had been invited to present Theosophy to the Chautauqua Convention, at Santa Monica, in August. We are to have an entire afternoon set apart for our presentation. Mr. Clark lectured in Chautauqua Hall at Long Beach, on July 9th. H. A. Gibson also delivered an address and music was furnished by Misses Kate and Nellie Fuller, of Los Angeles T. S.

The P. C. T. C. has just sent out 250 letters to San Rafael people, calling their attention to Theosophy.

The work in San Francisco is in splendid shape, and all are kept busy.

The Coast has done well in increasing circulation of magazine *Theosophy*, but there is room for more subscribers. Fraternally,

AMOS J. JOHNSON, *Secretary P. C. T. C.*

LOS ANGELES T. S., Cal. Among the public lectures given Sundays, morning and evening have been the following : "The Power of Faith," by H. A. Gibson ; "Growth of the Inner Man," by L. Lester ; "Past, Present, and Future of Man," by Dr. G. F. Mohn ; "Our Idols," by Miss A. I. Wheeler ; "The Law of Liberty," H. A. Gibson ; "Cataclysms and Cyclones," by Mrs. L. E. Giese. All meetings have been well attended and there is no falling off in the work. We have many strangers come and they display much interest. A. B. Clark and H. A. Gibson spoke at the University Extension Camp, at Santa Monica, during the last week in July.

RIVERSIDE T. S., Cal. New members are coming in and much interest is being shown in the work. We are much encouraged and very hopeful.

PROMETHEUS T. S., Portland, Ore. Mrs. Mary A. Whitney has been corresponding with the prison authorities of the Washington State Penitentiary, at Walla Walla, and has received permission to send literature for distribution among the inmates.

KSHANTI T. S., Victoria, B. C. The following addresses were delivered on the Sunday evenings in July : 4th, "Capital Punishment," G. F. Jeanneret ; 11th, "Symbolism," W. H. Berridge ; 18th, "Death," F. C. Berridge ; 25th, "Reasons for Belief in Rebirth," W. Stewart.

SPOKANE T. S., Wash., is building up. We are adding new members and new interest is being shown on all sides. At present we are holding our meetings at room 14 Shurwood Block, Riverside Ave. We have elected Miss Alice Lockheart for our President, Mrs. White having resigned because of ill health ; Mrs. Judge Dunning is Vice-President ; Mrs. Bishop still continues as Secretary and Treasurer. Any member of the Theosophical Society visiting Spokane can find the Secretary by calling at the Grand Hotel.

VEDANTA T. S., Omaha, Neb. Sunday afternoon lectures during July were as follows : "Consciousness and Conscience," by Louis A. Storck ; "Cremation," by Walter Breen ; "What is Truth ?" by Dr. Andrew Crawford ; "Alchemy and Rosicrucianism," by Martin S. McCarthy. We are keeping up our meetings in spite of the hot weather, fully understanding from past experience how much added effort is necessary to overcome the inertia engendered by resting on our oars. The outlook seems very favor-

able, and I fully believe that Vedanta will make a better showing this Fall and Winter than ever before. We are beginning to realize the advantage of system and, better yet, seem to be getting into closer touch with the real power of the movement. We try to make Brotherhood our keynote, and such course can surely have but one result.

CENTRO TEOSOFICO DE VENEZUELA, Caracas, Venezuela, sends in a report of the excellent work done. The meetings are kept up regularly and are well attended. A project is on foot to publish a magazine in Spanish, and so make possible a wider spreading of Theosophical ideas among the Spanish speaking peoples.

We regret to have to announce the death on August 13th of one of our eminently distinguished members, Prince Pon Kwang Soh, ex-Minister of Corea to the U. S. A. Some of our members will remember the "Corean Stories" which he contributed to The Path, Vol. VIII. Prince Eui Wah and Prince Min and several Corean students attended the funeral ceremonies, which were conducted by Mr. G. M. Coffin, President of the Blavatsky Branch. The body was cremated.

WHITE LOTUS T. S., New York, has kept up the regular monthly Brotherhood Suppers since their inauguration by H. T. Patterson about two years ago. Invitations are freely distributed and many respond. The plan on which the suppers are carried on is that coffee and cake are served, each one being expected to pay 10 cents, but those who cannot afford this amount do not have to pay. Every one present has the privilege of speaking, the time allotted to each being according to the number present, 3, 5, 10, or 15 minutes. A subject is chosen beforehand usually bearing upon Brotherhood and practical daily life.

At the meeting on August 3d about fifty people were present. Mr. Joseph Klein, President of the Branch, was chairman. Mr. Patterson attended for the first time since his return from the Crusade, and much pleasure was expressed at seeing him again. The subject of discussion, "The Social Problems," was well handled, some excellent five-minute speeches being made. Besides the speeches, music and recitations contributed to the enjoyment of the evening.

On October 17 and 18, 1897, at NASHVILLE, Tenn., there will be a grand gathering of Theosophists from all over the country. These days have been set apart by the administration of the "Tennessee Centennial and International Exposition" as "Theosophists' Days."

There is a large auditorium on the Centennial grounds, with a seating capacity of six thousand, which will be at the disposal of the society during the morning of each day. It is hoped that Mrs. Katherine A. Tingley and Mr. E. T. Hargrove will take part in the exercises, besides many other speakers prominent in the theosophical movement.

It is desired that as many Branches be represented as possible.

Members desiring further information will please address

JNO. B. LONGMAN, Chairman Tenn. Cent. Theos. Com., Nashville, Tenn.

## SWEDEN.

The first annual convention of the newly organized T. S. in E. (Sweden) took place in Stockholm, on May 27th and 28th. All the Branches throughout Sweden and Norway sent delegates, and the proceedings throughout were characterized by the greatest harmony and solidarity. Two messages were received from New York, as follows:

"I am with you in spirit."

KATHERINE A. TINGLEY.

"America sends her hearty greetings to your Convention."

HARGROVE.

Dr. G. Zander, the President, occupied the chair, and in his presidential address gave the history of the formation of the Society.

Great preparations have been made for the Annual Convention of the Theosophical Society, in Europe, which is also to be held at Stockholm on August 8th and 9th. Arrangements have been made for half rates on the railroads, and a large attendance of members is expected.

## HOLLAND.

The work is going on very actively here; sympathy is found especially among the laboring classes.

A new and very promising Centre has been established at Rotterdam, by our valiant Home-Crusader, Bro. Meng. Mme. de Neufville has done excellent work in delivering

a series of beautiful lectures on Wagner's Parsifal, at Amsterdam, Arnhem and Haarlem. They have awakened a great deal of interest also among musicians.

On July 20th, we held our Annual Convention at Bloemendaall, near Haarlem, in the midst of a wood. The morning was taken up with the business part. All officers were re-elected. Bro. Goud was chosen Delegate to the European Convention at Stockholm. In the afternoon the whole party set out for a walk through the woods. Music was given by our Theosophical Choir, and the day ended by a fraternal meal under the trees. The whole meeting was characterized by a happy feeling of brotherly affection and simplicity.

B. JASINK.

## GERMANY.

The lodges in GERMANY have done good work this winter, and the following facts show to some extent the results of their activity. In LEIPZIG the members have been working earnestly, pamphlets printed and distributed, and meetings held regularly. The president particularly has showed much self-sacrifice in fulfilling his duties. In BRESLAU, the work has been difficult, there being many obstacles to overcome, but the members have not lost courage and are working earnestly.

Good work is being done in NÜRNBERG, and it is expected that a Lodge will soon be organized in this city.

The news from HAMBURG is encouraging, and the efforts of a single member there have resulted in the formation of a lodge called the LOTOSBLÜTHE. Meetings are held regularly.

The GOLDREIF Lodge, BERLIN, holds meetings regularly. The winter was spent in studying "The Ocean of Theosophy." The meetings were then mostly confined to members, the attendance of guests not being expected. This study has borne good fruit and the members have become better acquainted with the philosophy. After finishing this book original lectures were given by members and guests cordially invited to be present. The meetings were well attended, often more guests than members being present; after the lecture a lively discussion has followed. Guests have come and gone, but some have become regular visitors. The president looks confidently towards success in active outside work.

## THEOSOPHICAL SOCIETY IN AUSTRALIA (N. S. W.)

On June 12th the Central Lodge held its annual general meeting The Hon. Sec., Bro. Strafford, read a satisfactory report of the year s activities, and reported meetings and classes as keeping up to their average attendance.

The retiring Pres., Mrs. E. Minchen proposed Mr. C. Marshall for the office, who was unanimously elected. The other offices were filled as follows:—Mr. C. B. Hilliard, Vice-Pres.; Mr. E. W. Minchen, Hon. Sec.; Mr. E. J. Redman, Treas.; Mrs. M. A. Minchen, Librarian, and Mr. F. Strafford, and Mrs. E. I. Willans, Councillors. Mr. A. A. Smith, and the secretary were deputed to manage the musical program at the lodge meetings.

The Harmony Lodge invited members from the other lodges to be present on June 27, to witness the presentation of an illuminated address from the members of the Harmony l odge and A. T. Staff to Bro. E. J. Williams, their V. P., and his wife, at whose house the Harmony Lodge meetings are held, on the celebration of their silver wedding day. Speeches and songs followed, and the remembrance of the happy evening spent will linger long in the memories of those present. The lodge's Sunday and Tuesday meetings are well attended.

The Theosophical Society in Australia (N. S. W. Division), and the Central Lodge intend moving shortly into more central and commodious premises. The inauguration of "Free Discussion" meetings on Sunday evenings has resulted in an increased attendance, and more room is necessary for growth. Members are being steadily and constantly attracted to the Society, and all the signs point to an increased activity in the immediate future.

The Home Crusade gave a musical and conversational evening on July 7th, in aid of the Brotherhood Supper Fund. An attractive musical program was arranged by Bro. Smith, and the manager of the Home Crusade has every reason to be satisfied with the result of the evening.

The Harmony Lodge gave its first "propaganda meeting," on May 12th, in the Newtown Town Hall. Mr. E. A. Williams, Vice Prest. of the Harmony Lodge, took the chair. A letter of apology was read from the member of Parliament for the district regretting that he was unable to be present. The Mayor and his family, and many of the

aldermen were there by invitation, and the former has since expressed himself as much interested in Theosophy.

The President of the T. S. in Australia was invited to open the meeting and gave a general address on Theosophy. Mr. H. Daniell, spoke on the "Trend of Modern Thought," Mr. E. Williams, on "Reincarnation," and Mr. H. R. Daniell, President Harmony Lodge, on the "Perfectibility of Man."

The local paper has since opened its columns to short articles on Theosophy, and gave over a column report of the meeting and speeches. One of our national representatives has been doing splendid work in writing round to the secretaries of the school of arts in each country town in N. S. W., offering to supply a "Key to Theosophy" to each lending library that does not already possess one. All have expressed their willingness to accept the work. The same member has also offered to supply the best six Masonic libraries with Dr. Buck's "Mystic Masonry," etc., and so work goes on and the teachings are more widely spread daily.

## NEW ZEALAND ACTIVITIES.

The Waitemata Centre have at last arranged to occupy the Tailoress Hall, corner of Cook and Hobson Streets, on Sunday evenings, taking possession on the 11th of July, when Mrs. Cooper, F. T. S., will speak The plan resolved on at these meetings is for one member to speak for fifteen or twenty minutes on the subject set apart for the evening, then several other members follow with short papers or speeches occupying from five to ten minutes each, then follow questions and discussions in which both members and visitors join. The Thursday meetings are to be continued at the Headquarters, Marine Chambers, where the same plan is adopted and is found to answer admirably. On Thursday last, July 1st, Mrs. St. Clair gave an able paper on "Dreams," and was followed by a well-written paper by Mrs. Evitt, and a reading on the same subject by Mrs. Davy and Mrs. Hazard, which led to a long and interesting discussion.

The *Secret Doctrine* class on Tuesday evenings, fortnightly, continues to be well attended, and members are all showing anxiety to work harmoniously for the good of the cause.

The Rev. S. J. Neill, of the Thames, not content with the work in the two Centres there has promised the Waitemata Centre to come up and speak occasionally at their meetings and to contribute papers at regular intervals.

The Thames Centre and the Katherine A. Tingley Centre (Thames), continue both active and very harmonious, and show signs of extended usefulness in the near future. Bro. S. J. Neill's Sunday evening lectures in St. George's Hall, continue to create an interest in Theosophy.

Another Lotus Circle, for boys, has been started by Mrs. Neill. The first Lotus Circle meets every Monday, and has a good attendance. The new one has started well, and will meet weekly. The local papers give excellent reports of meetings, and especially of Rev. S. J. Neill's Sunday lectures.

FANNIE ST. CLAIR, F. T. S., Corresponding Sec. T. S., in Aus., (N. Z.)

KATHERINE A. TINGLEY BRANCH,
HALIFAX, ENG, August 4, 1897.

DEAR FORUM:—I was on the point of writing in the last week of July, when it came to me to wait till convention was over and find what effect that would have on my letter. I returned from Liverpool yester-night, and am punctually taking up what I postponed. It is impossible for me to express the tremendous difference there is between a convention at which Mrs. Tingley is present and one from whtch she is absent. The Liverpool friends were cordiality incarnate—the hand-clasps of brothers from all parts of England and Dublin spoke of hearts unchilled and enthusiasm unquenched, but the Leader was missing. The electric thrill, the Force, were wanting.

On my return I find that my friends—the workingmen—have fixed on Sunday next to meet me and hear more of Theosophy. This time they are coming to me, and we are holding our little meeting in one of our fields, where birds will be our choir and the trees and clouds our roof tree.

Who shall say whether or no the work is prospering? Not a word is mine; but what we can do, that we are doing, and it is summer, and hope is the harvest eternal of the sowing that never ceases. Talks by the wayside, words of comfort to those who mourn, pamphlets, etc., dropped wherever a vacant-eyed man is within sight, letters many, books lent and given, and, above all, *constant thoughts*—these are our activities now that our Branch meetings are suspended on account of summer weather.

With best wishes, yours fraternally, L. W. F., Sec.

## BUREAU FOR BRANCH EXTENSION, T. S. A.

*To All Members of the Theosophical Society in America:*

The rapid growth of the Movement and the new lines of activity opening out make it necessary that a better system should be adopted in several departments of work, more especially in the methods of Theosophic propaganda and in visiting the Branches by public lecturers; this work having been done formerly almost entirely by workers who have had to act on their own responsibility and without adequate directions from Headquarters, considerable confusion has resulted. The lecturers, acting independently and following different methods, have given conflicting directions to Branches in the matter of study-classes, propaganda, etc., causing much perplexity to local workers and often retarding the growth and progress of new and inexperienced centres.

It is most important that lecturers should act in concert under experienced directions, so that all may be kept in touch with Headquarters, share the general spirit of the movement, and work on a systematic basis. Great results would follow. Branches can be started in districts where Theosophy is not yet known, and newly-formed Branches can be given support and encouragement. I have therefore suggested Mr. James M. Pryse as the Superintendent of the Propaganda Bureau, which I recommend to be established not later than the 27th of July. No one is better fitted to perform the work than Mr. Pryse, who is one of the oldest members of the Society and has worked directly under H. P. B. and W. Q. J. Mr. Pryse is acquainted with the methods of work and familiar with all sections of the U. S. A. This makes him peculiarly qualified to fill the position.

KATHERINE A. TINGLEY.

THEOSOPHICAL SOCIETY IN AMERICA
E. T. HARGROVE, PRESIDENT.
144 Madison Avenue,

NEW YORK, July 27, 1897.

Following the suggestion of Mrs. Katherine A. Tingley, a "Bureau for Branch Extension, T. S. A.," has been established by the Executive Committee, and Mr. James M. Pryse appointed Superintendent, under Article VI of the Constitution T. S. A. Its work shall be (*a*) to unify the work of the existing States Committees, and to create new Committees when found advisable owing to the growth of the Society; (*b*) to systematize the lecturing propaganda, forming Branches in sections of the country where Theosophy has not yet gained a footing, and sustaining new Branches until they are placed on a permanent and self sustaining basis.

It is earnestly requested that all the several Committees, lecturers and other workers give their cordial support to this Bureau, that this important work may be thoroughly systematized, and Theosophical propaganda be extended and made more effective.

E. AUG. NERESHEIMER,
*Acting President T. S. A.*

## BROTHERHOOD FUND.

The official report of the Annual Convention of the T. S. A., 1897, is now in the hands of every member and together with it were sent the new Brotherhood Fund boxes and a leaflet which we print below:—

"It is well known that however earnest may be the wish to help struggling humanity to higher planes it is necessary, in order that such sympathy may be turned to effect, to apply what are called practical measures. This means the writing and posting of letters, the publishing and circulation of literature, traveling about and lecturing, hiring of halls and advertising, and establishing branches and working centres.

All these things are done by and through the Theosophical Organization, every member of which should be glad to take a part in supplying the financial assistance necessary to such purposes. Now as the fixed dues of our Society are merely nominal and in fact never equal the expenses, dependence must be had upon donations. Therefore, as most of us can best spare our money in the way of daily contributions of small amounts, and knowing the great value of simultaneous effort and thought, and what considerable sums may thus be gathered when a large number of people participate, you are asked to accept the enclosed Brotherhood Box and to put into it once a day such coin as you can afford, the aggregate to be forwarded on the 13th day of each month to the Treasurer, E. Aug. Neresheimer, 20 Maiden Lane, New York.

Among the objects presently in sight to which the Brotherhood Fund will be applied are the sending of delegates to the European Convention, and to the Tennessee Exposition, the special work in India, and probably, by next Fall, a second Crusade in the interests of Truth, Light and Liberation for Discouraged Humanity.

In general the Fund will be used for the furtherance of a knowledge of Theosophy,

and particularly the inculcation of the precepts and practices of the Law of Universal Brotherhood. The manner of its distribution is to be directed by the Committee appointed for that purpose at the Convention of 1897 and named below "

J. D. BUCK. E. T. HARGROVE.
J. A. ANDERSON. E. A. NERESHEIMER.
A. A. PURMAN. F. M. PIERCE.
A. H. SPENCER.

It should be clearly understood that the Brotherhood Fund is quite distinct from the International Brotherhood League. The latter was not inaugurated until some time after the convention in April last when the Fund was started. All members should carefully read the Convention Report so that there may be no confusion in their minds in regard to these activities and also so as to avoid causing confusion at headquarters.

DONATIONS TO T. S. A.

Received per George E. Harter the sum of $50.00, towards support of T. S. A.

E. AUG. NERESHEIMER,
July 26th, 1897. *Treasurer.*

## IMPORTANT NOTICE.

Professional lecturers on Theosophy are now making the rounds in this country and under the guise of promoting the interests of the movement invite our Branches to co-operate with them. An advance agent of these lecturers who has recently been in Toronto, Rochester and other places has been writing to and calling upon the Presidents and members of the Branches making the statement that the other Branches of the Theosophical Society in America throughout the country have been working with them. This is an unwarranted misrepresentation and falsehood and is calculated to mislead the public and injure the T. S. in A.

Members are hereby advised that one of the aims of these lecturers is to secure the well organized assistance of the T. S. in A. towards the financial success of their enterprise, and they should when thus approached, stand firm and not be allured by representations of false peace. The activities here alluded to are not in accord with the spirit of the movement, they only divert the forces from the centres which our T. S. in A. organization is trying to build up through brotherly love on the example and under the wise guidance of Wm. Q. Judge and continued under our present leader Katherine A. Tingley. It should be borne in mind that the branches of the T. S. in A. are connected together like the beads on a string; great work is before them and no influence should be permitted to enter which may distract from the unity that now exists.

If any one is in doubt in regard to this matter reference may be made to the report of the Convention of April, 1897, which will give each an opportunity of deciding for himself on the principles which have always been followed in the conduct of the T. S. in A.

E. AUG. NERESHEIMER, *Vice-President T. S. in A.*

## THE FORUM TO BE DISCONTINUED.

NEW YORK, August 22, 1897.

*To the Members of the Executive Committee, T. S. A.*

DEAR SIRS: In view of the rapid increase in circulation of the magazine *Theosophy* and the *Theosophical News*, and their widespread circulation among our members, it would appear that the FORUM has been therein superseded to the extent that the latter publication may be entirely dispensed with. Hence it is proposed to discontinue the FORUM and to incorporate into the magazine *Theosophy* the department of "Questions and Answers" heretofore conducted in the FORUM, and to have published in the *Theosophical News* all those items of activities which have also heretofore appeared in the FORUM.

E. AUG. NERESHEIMER, *Vice-President T. S. in A.*

The above resolution has been adopted by the Executive Committee and the members are hereby informed that the FORUM will henceforth be discontinued. The members of the T. S. in A. will doubtless feel gratified by this change, which will render more efficient the other Theosophical publications while lessening the expense to the general T. S. in A. fund.

E. AUG. NERESHEIMER, *Vice-President T. S. in A.*